

and fathers do not go to our churches very extensively, but that they spend their Sundays in giving and serving big dinners. We need laws regulating the building of tenements for the Negro people.

Negroes who Own Their Homes

In the city of Atlanta I know of certain blocks on both sides of the street. In these blocks the Negroes own their homes, own good homes. They love order. During a period of twelve years there has not been a single arrest in these blocks, neither has any person been molested in those blocks. There are about forty children living in them. Every Sunday those children are in somebody's Sunday-school. They go regularly and they come to the schools promptly. There has not been any fighting or crime among the people in these blocks. We do not need officers to keep order. They have a pride in their homes and an interest in their children. They want to be law-abiding and peaceable, and they seek to do the right thing.

Inadequate Schools for the Negroes

But we must go on from this to the next point, and that is our schools. We have inadequate schools and a great lack of common school accommodations for the Negro people in nearly all the states of the South. I refer to public schools and the public school system. The great mass of the Negroes live in the country. They never get into college. They must be taught the ABC of morals and of religion before they reach the college. They cannot be taught if they are not in the schools. They cannot come to the schools unless they have schools to come to. You may ride through county after county and you cannot see a single school building erected by the county for the Negro. But you can see great court houses, and jails costing fifty or sixty thousand dollars, great temples of justice, great bulwarks of security in which to imprison the criminal—but not a single temple of education for training the boys and girls in honesty, faithfulness, purity, and intelligence.

There is a great wail in the South that domestic help is a failure, that common help around the plantation is not to be trusted, and yet there is not a county in the South with industrial schools where the boys and girls may be trained and fitted for such work. We will go further. It has been referred to here that there are those who are superintendents of schools who themselves do not believe in the education of the Negro. I cite just a little example of this, showing the folly of such a position.

Uncle Sam's Request

In a certain county in Georgia, Mr. A. was superintendent. Uncle Sam, an influential Negro, came to Mr. A. and said he had come up to ask him to give them a teacher. Mr. A. said, "I will appoint your daughter Mary to teach that school." Uncle Sam said, "Why, Mr. A., my daughter does not know enough to teach school!" "Oh, yes, she does. Can she read?" "Yes." "Can she write?" "Yes." "Well, that is more than most of those niggers can, and I will appoint her." And so Uncle Sam, not yet satisfied, said, "But, Mr. A., my daughter Mary knows nothing about figures and I know a graduate of a university who can come down to teach this school and she says she will come." Mr. A. said: "Now, look here, Uncle Sam; that graduate from Atlanta University is not fit to teach your children. Do you know Uncle Henry Brown? Well, Uncle Henry Brown had a son named John, and three years ago there came down here a teacher from Atlanta and that teacher persuaded Uncle Henry's boy to go to college and that boy has not been back here since, and Uncle Henry lost the best field hand he had and has never gotten over it. Now, Uncle Sam, if that college woman from Atlanta comes down and teaches your school, just as sure as not, she will persuade your girl to go to college and you will lose the best field hand you have. I am going to give you \$12 a month for your girl." And with that Uncle Sam yielded. He accepted the money, and his girl taught the school, and the children learned nothing.

Using Home Talent

This system of using home talent and keeping the money at home, and keeping away the college Negro teacher who persuades his pupils to go to college, is used by those who do not believe in Negro education. I don't know of many. I know of that one, however. We must go on. We must reach these children back in the mountains and in the country. They are the people we must reach and save, and in sending out teachers of moral principles, we must not shoot over their heads.

It has been said here that the Negro in the country has but one preaching service a month and sometimes two. It is very true indeed, and when those preachers do come once a month, the majority are ignorant and preach only an emotional sermon to make their congregation feel good and shout. They do not preach a helpful sermon. And many of those children in the back settlements do not have the Bible lessons taught to them.